

FISHES

1.

The Four Covenants

1. Orion came to Earth in several orbits, as a living organism.
2. But in later times modernists wanted to take advantage of this, and only then came all the organizations and markets, and so they could oppress people.
3. They smashed the original Orionian nature to pieces. Thus arose a barbaric culture of literature.
4. There came a separation between the pastoral and the carnal. The difference between the pastoral and the carnal is that the pastoral works with changing examples and the carnal work with unchanging literals.
5. The flesh made language rigid and inflexible, causing it to become stuck and materialistic and fleshly. They used language to oppress people, while the original languages were liberating.
6. The soulual ensures that people do not overstep the boundaries of nature, and so one must learn to walk all over again, learn to speak, and after the brokenness, also learn to breathe all over again.
7. The day you stop learning is the day you stop living. Therefore, be eager to learn.
8. Crime reigns, and crime is arrogant, and it has institutionalized itself, has become entrenched, and everyone has to believe in it.
9. Institutionalized crime reigns on this earth outside of paradise, but it is only manure.
10. The covenant of war must be placed under the covenant of doctrine, and subject to the covenant of works.
11. Here the three basic covenants are discussed in the context of the test covenant, that is, four covenants.
12. The covenant of testing works together with the covenant of war, for the fleshly ruler must die and that ruler is within man himself.
13. This speaks of the unmasking that happens through testing. Man will not be able to escape it. This leads to brokenness.
14. It is necessary that there is a strict discipline of learning. Testing is figuratively represented as leading away, separating, prey or a prisoner of war, figuratively, as pulling fish out of the water,

from which also comes the proverb not throwing the fish away with the bones, as an image of testing and distinguishing.

15. Man has literalized this ancient imagery, and has thus neglected the true meaning of testing.

16. Literature is beautiful and deep, and man has made it all ugly through literalization.

17. We must be led by the threatenings of the heavenly word as well as by the allurements of the heavenly word. This is to come free from the deceit of vain self-delusions.

18. What does persevere mean? Many things on earth could not be persevered in. Man breaks quickly. But man must persevere in testing and investigating. It is about persevering in learning, the eagerness to learn. Everything else is broken down. Only in the persevering study covenant is there life.

19. Everything should be based on study, not on what people and majorities want.

20. The people had gone deep into exile, and had broken through into a deeper layer, brokenness.

21. People are iron pots and vessels that want nothing to do with others outside their territory, and therefore they must first be broken before there can be a whole and all can be fairly divided.

22. The man had to be made narrow, made thin, because man was too full of himself and his own oats, grown fat on the lees. There was no room for the other.

2.

The Breaking of False Certainties

1. The heavenly starvation, the heavenly reduction, had to appear. It also means confusion, the confusion in the reduction, because man no longer has it in order, no longer has it in pots and pans.

2. Man can only come to the promised wild land through great confusion and doubt.

3. All false certainties must be broken.

4. It is knowledge that returns again and again, it is cyclical, because the natives have stored this knowledge in their cave writing.

5. Man and beast are named and labelled, are unmasked. All the pride of man must fall. Man must learn from it and not overdramatize and overjudge. Man must go into the depths.

6. Sometimes there is a time to fight, and sometimes there is a time to build, to restore. Man may not turn the seasons around.

7. When man builds outside the covenant of war, man builds for the enemy.

8. Even when man builds outside of the covenant of study, man builds for the enemy.

9. Being led happens through brokenness, through the covenant of listening that you have with heaven.

10. That is a sober struggle against materialism.

11. Throughout the world there flows a river of death, and the remnant of clergy are confined in cages in this river and guarded by river beasts. These river beasts are a type of the hardening and dominion of sin.

12. The remnant of the clergy could not cross the river, and were shut up in the cages of the river.

3.

Every day a struggle

1. Take them across the river, I heard a voice calling. I felt as if I was crossing the river and arriving in the promised wild land.

2. So it is something that repeats itself. We have to go back into the underworld again and again to deepen it.

3. Carnal people have kept it too one-sided and one-off, but there is always a certain tension between the 'already' and 'not yet', and also between the 'once' and 'always again', as between the 'one' and 'many'. This tension is therefore necessary in order to be able to live.

4. You can give it meaning and depth yourself. You only get the raw material.

5. Is there a finer, reedy fabric hidden somewhere?

6. What suffering a man must endure for his qualities, his sensitivity, his dreams.

7. We may therefore struggle to reach deeper meanings. Every day it is a struggle, every night too.

8. We may return to the figurative nature of things.

9. It is good to belong somewhere, but the kingdom of heaven is not of this world, not of the literal.

10. Do not be seduced by the literal, for that is the pig's wallowing in earthly lusts that lead nowhere.

11. Spiritual warfare is a test war. To wage war or to test, that is always the question.

12. We must wage war, but for the sake of testing. We must therefore come to the heavenly ladder in this, so that we will not build little kingdoms on earth.

13. There are many pitfalls in testing, which our study series is dedicated to unmasking.

4.

The rope over the wall

1. Therefore man must always test through and through, in order to reach the eternal arena, and thus to the eternal Word.
2. That way is open to man, but it is a narrow path, and many drop out, and many do not even begin. That is a trial.
3. There is a warning here against slackness and laxity which leads to blind overconfidence.
4. How deep and far has this blindness already spread over man? Man lives in a haze, a trance, and therefore man must return to wrestle with this mystery.
5. Keep your course in sobriety in vigilance. Now it was a matter of suspense. Would man take the promised wild land, or would man drop out somewhere, fall away, halfway, because many people fall prey to lukewarmness.
6. Lukewarmness is the worst thing to be feared. The lukewarm are spit out by the kingdom of heaven.
7. Many are totally indifferent, do not bear the suffering and do not struggle.
8. Half-heartedness is also a path that leads nowhere. You end up in all sorts of hazes.
9. Man mixes the heavenly commandments with his own considerations.
10. Man has his own methods of testing, often double standards, and thus arrives at quick self-convictions with his own calculations, as a false fruit.
11. Testing is a science. Without this science, man quickly falls into one of the pitfalls on the path of testing.
12. Oh, what a pain to get to the truth, oh what a struggle. Man must struggle day and night to get to the truth.
13. Pain and struggle is life, because life is living through it. Life is not just there.
14. Somewhere in the pain and struggle there is the rope over the wall, and then man can return to the wilderness. The arrows through the flesh have been good for something after all.

5.

It is revealed only to the savages

1. What kind of world have children come to? Oh yes, carnal people love to lie to children, as if they have come to paradise. All is well and good here, take, eat and drink. Go ahead and eat. It is good.

2. The carnal have totally destroyed creation. They eat the flesh of child and animal. The carnal is the swine in paradise who makes the ignorant child eat the forbidden fruit, and so the carnal drags the child into a market world, an abomination.
3. They are not people. They are beasts. They trade in war, blood, violence.
4. What kind of world did the child enter?
5. Those who will have no part in the false carnal world are the wild boys. It is revealed only to the wild.
6. You must receive the spiritual, but also the childish. The carnal would rather not talk about that. The carnal wants power and money, bravado, going higher than its joints, playing god over others.
7. The carnal does not want suffering. Every child must return to mother nature.
8. Of course, that mother is deep within yourself, something we all have to become. The child and the mother are partial values of the human being itself. In this way, a child may also become motherly, and that is the true paradise maturity, the maturity of the child. That is a completely different energy than the bravado and pretense that you see in the city and the world.
9. Acting tough and pretty is all vanity and selfishness, because you want to draw attention to yourself.
10. But be the least. That goes a step further than everything having to be equal.
11. The child is an image of wanting to be the least, an abstract model. They have no high-flown talk. They tell of another world.
12. The kingdom of the child is not of this world. The child shows you what it is, but carnal men lie.
13. The child is on the spiritual fishing boat, to prepare a way for the people.
14. The child takes care of the animal, and the animal takes care of the child.
15. You can't just come to the spiritual fishing boat. No, because you must first become like a child, become the least.
16. Receive the heavenly childlike, receive the heavenly child, is the message of spiritual fishing.
17. That can only happen through the fishing net. Only the fishing net can make us go back. The carnal mind must be circumcised, so that you can become a child again.
18. Therefore earnestly seek this circumcision to return. Are you already a child enough?
19. They called for poverty and breaking with the worldly wealth that held them captive, for it allowed the carnal to retain their power.
20. Mankind was deceived by false wealth. Many of the lower oppressed social classes went with these children on their fishing expedition to the promised wild land, to take possession of the land. They went to the sea for this.

21. What man must understand is that this speaks of the spiritual reality.
22. Many preach sobriety and reduction, but they still literalize far too much. Many children are still too young to discern the spiritual.
23. Man must gain a deeper sense of what it means.
24. We stand before the wild sea. What shall we do? Wait for the heavenly bird? Or wait for the heavenly dolphin that will carry us over the waves? Or shall we swim this time, or build a raft, or a fishing boat? Because one way or another we must get to the promised wild land.
25. The child will not take it any more. Let us share in the child's journey, that the flesh may fade away. There is so much flesh that must be circumcised. That is the circumcision of the heart, that man may become a child again.
26. How then do we get over that wild sea between us and the promised land? Thousands and thousands of children separated themselves, broke with the false world of the carnal, to cling to poverty, to want to be the least. That was the actual journey over the sea, and many children did not understand it, because they were still too young.
27. Children preached simplicity, frugality, and poverty, after they had separated themselves from the false world of the flesh. They were children in the wilderness.
28. And then came other children who did the same, also as wilderness children. But these children were yet young, and the seed of the carnal raged in them.

6.

The Spiritual Fishing Trips

1. They could get out of the carnal world, but how did they get it out of their hearts? And therefore they still literalized much in their hearts, and fought against those who thought differently, other children.
2. Therefore the child must go back to the spiritual fishing trips, the trips of protest, to deepen it even more.
3. If someone becomes a mother without having learned how to be a child and what it means, then she is a false mother, a false adult.
4. Motherhood is based on childhood. Oh, carnal hate this. Carnal hate childhood, and children. They feed their children meat, and so teach children to hate creation, so that a child can never reach the promised wild land.
5. Yes, carnal people hate children, because they don't want to be children themselves. But they are good at deceiving children. That is their craft.
6. Therefore the flesh must be put off. Maturity is only possible in being a child, in being the least.

7. When you look at a child, you see the promised wild land. Children have no prejudices. Children let you escape to another world. They do not know the false world of the carnal.
8. The carnal is corruptible and an abomination, oppressive and suffocating, strangling, because there is always something behind it. They are from the area outside the promised wild land.
9. Carnal people have never been born again and therefore they hate true children.
10. They are so jealous of the true born again children that they have begun their destructive work against these children.
11. They imitate children, but it is false childishness, so false that it is childish.
12. These carnal ones are not true children of God, not true children of mother nature, but children of sin who come to steal, to kill, and to destroy. They are children of lies.
13. Everything is different with these fools. All that they are is through flesh, and all will perish through flesh.
14. We see the false carnal ones who are driving children crazy, but those hands will stop them, and show them that they are only part of the decline.
15. They do not join in the false feasting of the carnal with their false parties, but go back to the inner world of dreams. They strike and quit and go along on the children's journey.
16. You do not have to think and believe exactly the same as the carnal who only accept their own faith as blessed. There is great diversity among children. Children keep themselves clean from the dirty games of the carnal, and pay a high price for this, but can still pass through the narrow gate.
17. They had to make their way through the wildernesses on the shores of the sea, or were enticed to go on ships that eventually sold them as slaves or were shipwrecked.
18. The children became loners, preaching against the deception of social status and all the ingrained and ingrained laws of society, to go into the wilderness.

The land of the cavemen

19. They were wilderness people. Their path was a famine path, to go to the land of the cave dwellers.
20. It was the people of the circumcision of the head, of the mind. It was the people of doom, or the circumcised. They had put off the fleshly, cut away.
21. The promised land was the wild and wild land of the cave dwellers, nature dwellers.
22. That knowledge is important to build your life further, to emancipate, to achieve anarchy.
23. Children who had nothing left went to the land of the cavemen.
24. We must not be too hasty in sonship to anything. God does not have children just like that. There is much more to it.

25. First, there must be a struggle with God, because they are only images. It quickly goes wrong. First, man must realize how far away man lives from all this. Man lives far from God because man likes to push it off.
26. The youth in nature, barefoot, unclothed, homeless, and poor, is a tender and gentle person with eternal youth, always with a childlike disposition.
27. He dwells in the softest part of the meek. He is of the pliant, subtle world, through which the gap between man and the spiritual is bridged, between man and the Word.
28. He is between two worlds, but can only come to full bloom through the Word.
29. In the world of the flesh they praise and commend each other's pretty dresses, and hats and look down on the poor barefoot youth, possessed only of too short trousers, who cannot attend their very expensive parties.
30. The battle is not yet fought. The youth is not yet born. It is only born when we take notice of it. All roads lead back to the times before.
31. We must come to the school of learning, to the mystery. This tunnel must be opened again.
32. The key lies in the prehistoric times. In our journey back to the primordial knowledge, we must come to the sonship of the primordial knowledge. What does this mean? You will never understand this deeply if you have not become the least.
33. The carnal, most of all, cannot understand the spiritual. A mist will then remain over your head, and your thinking will remain veiled.
34. In spiritual knowledge, depression is not necessarily gloom and deep suffering, but can also mean letting go.
35. It is important to first let go, first to flee, when man is buried under intrusive thoughts.
36. Never enter into the fight without first going into the void and the seclusion, and if it persists, resist it and wrestle.
37. This is how spiritual caution manifests itself, as spiritual fear, so as not to fall prey to arrogance.
38. Don't let yourself be dragged along by voids, but go into the deeper voids. Emptiness has to do with letting go, so that it can deepen, and letting go you also let go again, and that you let go again, until you have come to fruitful letting go and to eternal letting go.
39. Man may strive for that, but keep testing everything. Letting go alone is not enough, but keep fleeing and resisting.
40. It is a war against the ego. You are fighting a beast. This is no time for overconfidence.
41. There is a link between spiritual wrestling and spiritual letting go. Why is this important? Because without emptiness, it is impossible to test.
42. A weapon seized overconfidently will eventually backfire on the gripper.

43. It is the point of brokenness at which man enters the womb and man develops sensitivity to boundaries.

44. Again there is the balance between accepting suffering, using suffering, and fighting in resistance. There must be no conspiracy, no alliance with the enemy, but there must be working with it.

45. Then we see the jealous lion, and the people must also be jealous in righteousness, otherwise indifference lies in wait to abduct man. That is what the primal knowledge is. When you come to the primal knowledge you are initiated into the primal war, so when you come to the primal knowledge you are initiated into the knowledge of war.

46. The primal knowledge shows a deeper war.

7.

Live or learn?

1. Worldly seducers want to distract the senses from sobriety and study. They want to distract man from the mother's milk. They want to distract man from those mountains on which those feet stand that bring good news, to distract man from the milk breasts.

2. These feet are war. There is a great wilderness to which the remnant shall flee, and rivers of the water of life, of the milk of heaven, shall flow. The Word teaches the remnant.

3. The spiritual pointed man to the path of blood, sweat and tears, for it was a path of work.

4. The worldly seducers wanted to seduce man to the easy path. The spiritual showed man the path of study, the narrow path. The worldly seducers showed man the wide path.

5. Suffering is to teach us obedience and to separate us from sin.

6. Go into the wilderness, to separate yourself from the world, and therefore you go through all these things, to be tried, and let us not think that this trial is a strange thing.

7. Man cannot avoid this necessity of testing. We must suffer from it, our egoistic flesh must die from it.

8. You were set aside to be tested and to learn to test.

9. You went into the wilderness to hunger.

10. Man had to leave the world to live in the Word again. Man finds this difficult because of the plagues of flies in the wilderness.

11. But is not man himself a worse plague than the plague of flies? What has man made of the world then?

12. Therefore: back to the fishing net, back to the wilderness, back to the fly plague.

13. It is the plagues that set free. One of these plagues is the plague of flies.
14. The plagues of flies, part of the wilderness visions, hunger visions, are dreams of discernment, which are therefore necessary to be guided on the right paths through the wilderness.
15. That which is flesh will be eaten by the flies, and that which is spiritual will grow up to higher knowledge.
16. Without wilderness visions of discernment, then, there is no deliverance, no liberation of the spiritual.
17. There is a battle to be fought that is hidden in the higher spiritual war books.
18. It is the call of nature. It is the call of life. We all know it, and it is something metaphorical.
19. Gaining knowledge and discernment can ultimately drive out the beast.
20. The problem is that man too quickly personifies things, and then man forgets the missions for which it stands.
21. We may only touch it very lightly, which the plague of flies is also an image of.
22. If we reach for it, it slips through our fingers.
23. Ultimately, it is the wilderness visions through which everything is worked out.
24. If we think too earthly and deal with these things too earthly, then we become part of the beast that holds man captive.
25. Brain parasites have established their own clergy to secure their position. This clergy has imposed itself on man. Man is completely covered in it and is constantly sucked back into these games.
26. Man cannot see these parasites, and therefore needs clergy, but the parasites have offered their own clergy.
27. The mystery seems to come back again and again. Man lies in a swamp.
28. They work hard, they study hard, because they know there is no other way. It doesn't come easy to them.
29. It's always like swimming among sharks.
30. And then it's life and learning to live with the little bit you have left, a piece of nature.
31. That's where it has to start, because you have nothing else left.
32. Sow what you have left. Work with it. There is always help from above. There is a way, and it is subtle and fleeting, or not the obvious.
33. The ways from above are inscrutable. As long as you learn you are alive and there is freedom and creativity, regardless of your circumstances.

34. On earth you are tested. That is why man goes through much suffering, because man still has to find the right direction, and has to be cut off from the lower. Circumcision is painful, very painful.
35. When we come to the spiritual fishing boat, which is distinct from the world, the world does not see it.
36. It is not about life itself. The world places much more emphasis on living than on learning. It is about learning. Only in learning do you find your true purpose and true life is found.
37. We can say that life is hard, so hard or maybe too hard, but if we focus on learning instead of living, then everything is different.
38. Then we are in the school of learning, on the spiritual fishing boat, and then we take all this into account.
39. It is the fruit of learning, not so much of living.
40. What are you going to do today? Are you going to live or learn? That is always the question. The earth itself is dead and has no life, but through the higher orion, the higher primal source of man, it can be brought to life through learning.
41. Above the spiritual phenomena is that school. The earth in itself is fruitless, but needs the planets to bear fruit. Therefore the earth is pruned. The earth is the vine, and the higher Orion, or mother Orion, is the pruner.
42. It flows from the vine, it foams and roars, and flows down like a flood.
43. It shines right through everything, the heavenly reality.
44. The natural man does not want to be worshipped as a god. The natural man is wandering in the heavenly vineyards, seeking the higher Orion.

8.

The nature man

1. The nature man wants to leave everything behind.
2. Everyone must seek it for themselves. No one may come near.
3. And thus the natural man became a terror. And thus the natural man became fruitful, and was taken up to the higher Orion.
4. Outside of learning, everything is deception. When you get up in the morning, you should not say, "Another day to live," but "Another day to learn."

5. The nature lover is not a tourist in sandals and socks who had reached Hawaii to be pampered by exotic girls with palm leaves who would spoil him.
6. The natural man finds all this deceptive and a waste of time. There is still a war to be waged against the flesh, and the carnal, the sinful, must still be devoured, but that is not literal.
7. The natural man must here let go of everything earthly, like a child who loses its mother.
8. The natural man wants to have discipline.
It is a bitter yield of the vineyard.
9. The carnal man is drunk with the carnal world, not with the spiritual world.
10. When the plagues come, the carnal will not repent, which is why one can clearly distinguish the carnal from the spiritual, because the carnal are stubborn, and so everything comes to the surface.
11. Prophets are often not loved because they sometimes bring difficult messages.
12. Can those prophets do anything about it? Often not, and the flesh of man finds it too difficult, and they cannot understand it spiritually either.
13. Man wants to be ruler himself and inherit and guard the resources of the ancestors.
14. Origins are important. It is about spiritual sources of our life, more history. So that is a much broader concept.
15. So there is an inheritance ready for man, which man forgot in primeval times.
16. Be led to the breast of the heavenly Mother to drink the milk of heaven, and be led unto circumcision, that all fleshly stubbornness and obstinacy in sin may be cut off from the heart and mind.

9.

Stories with a deeper meaning

1. Do not live by theft and bribes. The fleshly steals again and again, but the spiritual lives learning from heaven.
2. In exile you come to a different world, you see everything from a different point of view.
3. They are stories with a deeper meaning that we can also apply to our own lives. Isn't the vine in exile in the ground? Only then can the vine bear fruit.
4. Know your enemy also means: know your prison.
5. Be a tender, upright and thoughtful person, sober and moderate in your views, so as to make room for the much greater.

6. We can point to a particular enemy, but first of all that enemy is within ourselves, a piece of ignorance, a piece of prejudice, a piece of hastily gathered rubble which we present as the absolute truth.

7. So we are stuck in a certain ground, and in it we must grow like a vine.

8. The heavenly ladder is like a vine that grows from one side to the other.

9. You can never completely break away from your ground, but you can deepen it.

10. This world is separated from God. People argue with each other about who or what God is.

11. We don't have to play these games. Man always defends his own culture, the stolen.

12. Man is a thief, and makes himself a god, ruling over others. Again and again.

10.

The Rapture into the Secret

1. Birds of a feather flock together. For out of the abundance of the heart the mouth overflows, always again.

2. The thieves, they can kill and disguise themselves to achieve their goals. They are not just people, but workings, dead workings.

3. Looking after each other, the distinguishing aspect, paying attention, listening to each other, or vicarious empathy, entering into and bearing the pain and suffering of the other, is in order to help and guide the other.

4. You always come into this from below, not from above, but you have experienced it deeply yourself.

5. Everything was taken away from the natural man, so that he might come to the higher nature, so that he might come to the sources.

6. They were to lead the people through here. That was what the heavenly ladder was.

7. To this end is the journey, that we may be taken up into this mystery.

8. It comes from nature when we have transcended it in experience, not transcended it in indifference.

9. The wages of the thief is not prison, but that the thief does not pass to the next school. The thief must learn his lesson again.

10. The thieves stole something, but in the end it comes back in good shape.

11.

The Maternal and Daughter Secrets

1. Man must die to his flesh in order to be born again.
2. The natural man is also the wrestler with the beasts of the field in order to reach deeper into emptiness, to defeat the flesh.
3. The true victory is the brokenness of ourselves. Without that brokenness it is not victory but selfish pride.
4. We must lose our own life, that we may gain the life of God.
5. Bilhah represents the sudden death of the ego. Every person must come to the tent of Bilhah.
6. Do you know the inscriptions on the walls?
7. We must penetrate into the maternal and daughterly mysteries. This is to restore the balance of the self.
8. The self consists of a feminine and masculine pole. The self can only be restored by understanding these poles.
9. The valleys are full of parables, like white flowers. Everyone gives their own interpretation, and some take it literally.
10. The white flower fields are fought over. The goal is to help others in the valley, not to exercise deceptive power over them.

12.

Man knows too much

1. When man realizes this, then we have found the secret of life, and then that secret will also protect us, lead us through and lead us out.
2. You never go through the valley for nothing, but to learn and to help, to reach out, in order to reach new mountains.
3. Nomadic people never come home, but are always passing through. They are nature people. Their home is everywhere and nowhere. Their home is their work, their mission.
4. Oh, how life sometimes hurts, like arrows through the flesh, so that the flesh may die and the safety of man is assured.
5. Delirious, drunken people, in the valley, like dirty flowers growing on the banks of the rivers, is there any insight into this boundless cruelty?

6. For there are no shores, only dirty flowers, living in their own stories, trying to drag you down. Man is sinking with a stone chained to his leg.
7. With arrows through your flesh so that the flesh of ignorance dies and there is rebirth, but also so that the flesh of knowledge dies, because man knows too much.
8. They all die by looking at her. They are turned to stone for all eternity. She has never seen herself. If she knew, she would die, therefore she knows only half, and it seeps away.
9. Over there, the people don't know that they don't know.
10. Therefore, be neither too foolish nor too wise, neither too wicked nor too righteous. Go neither too fast nor too slow. How is that possible? A rope is handed to us, the heavenly rope.
11. Live more moderately. The flesh lurks on both sides.
12. A man is alone.
When man then comes to a breaking point, his soul torn, the spiritual separated from the carnal, distinguished, or if he is truly circumcised, then he has a tent to dwell in.
13. Abraham found his tent, and Abraham found his wife.
14. It is something of the man himself. His body is his tent.

13.

The Construction of the Spiritual Fishing Boat

1. Through brokenness and rending, or breaking through, of the soul, the breaking open of the vessel, one comes into contact with the body.
2. For Joseph the Exodus was a deepening, a going deeper, from lower Egypt to upper Egypt, for mother Egypt had called him.
3. The primeval mother, the orion mother, does not just call us out of somewhere, but somewhere deep in. That is the path of Joseph, the exodus inward, into the depths, just as there is only a way out of the city if you first go deep underground to the foundations of the city.
4. You cannot run straight to the gates, for the gatekeepers will not let you go, but they will harden their heart.
5. The spiritual mother calls, but who listens? They think they have come outside the city into the wilderness, but no one wants to go under the city to the foundations. They fear the beast. They make excuses that the beast does not exist, or that you should not pay attention to it because you would give the beast too much honor, and more excuses.
6. No, they don't want history, because then they are reminded too much of the beast, and of the war they don't want to fight. They focus on modern times, as if the beast never existed. And those who still fight the beast, they are seen as the beast.

7. The spiritual mother calls, but man sleeps. Intoxicating drink before going to sleep, and so they sleep, thinking themselves beautiful. The spiritual mother calls, as the building of the spiritual fishing boat.
8. The wilderness lies deep down, under the city, not just straight horizontally somewhere. When the breaking point comes like a thief in the night, the city no longer exists, only waves.
9. Man likes to play with heavy artillery, thinking that the enemy is defeated. But man forgets, or does not want to see, that he is his own worst enemy. He wants to make everything right, but does not go the way for it. The carnal man goes for the delusion-medicine.
10. You are being sold, a trade in souls and narcotics. It is a drug state. Let's call a spade a spade.
11. There is a spiritual problem that deserves spiritual attention. The clergy live in another world.
12. The carnal man is a smooth talker, a beautiful talker. You are a big bag of money to them, nothing more. You are gambling on beasts in a contest between beasts.
13. Critical thinking costs them too much. Easy is the norm.
14. The natural man knows that penance is the only way, because man has a high penance towards heaven and towards nature.
15. The eyes are gates and fountains: the gates shall be opened, as the opening of a scroll.
16. This is also the mystery of the spiritual fishing boat.
17. Therefore man must go deeper into the tent, deeper into the earth, deeper into his body.
18. The water flows down, where it splits and starts to turn, where it becomes people, but it's just the surf.
19. I was in a desert, long ago, in a dream. I had gone very deep, and had come into tunnels under the desert, where everything was stuck, as an image of going over the limit of reduction, through which the sources of nature well up.
20. It is a hidden place, hidden from the earth. It is a picture of fertility: rebirth and education.
21. The rope is with the man of nature to protect him on his journey. The rope is the boundaries of man.
22. Man must be in contact with heaven, the higher world.
23. There is a gate of many cords, with many knives, which is circumcision, or decreasing.
24. Only the man who slows down can pass through this gate, deeper into the wilderness.
25. We can only enter through this gate through much weeping, that is, through brokenness.
26. The doctrine of the promised wild land has built the spiritual fishing boat, and if we are to enter this boat to enter the promised wild land, we must know the rules of the promised wild land.

14.

Waiting for harvest time

1. What you send out will come back to you sooner or later.
This is how you can build your world.

In the end, only what you yourself sent out will remain,
what you yourself have given, sown, and the harvest thereof.

2. What you send out does not always come back to you immediately,
but only when it is harvest time.

3. For man also is tested,
and first the seed must die in the ground and take root.
That which you are is that which you have given.

4. Be not an undue fool in this,
for it is the heavenly preaching,
it is not material, but a dream.

5. If the other does not sow the good seed himself, then your good seed can never reach him. It is
always a crossroads of givers.

6. There will be nothing else,
no need and no pain,
only what you have given,
and if you gave life, you will receive life back,
and if you have given eternity, you will get eternity back,
and the recipients are only those who have done the same.

7. Only givers will be receivers
And giving is a heavenly preaching, a thought, a dream.

8. Small gestures and small thoughts,
can be very large.

9. People often want to do big things, a lot and often,
to attract attention,
but good milk needs no wreath.

10. Small things can be so big,
the small will become the great, and the great the small.

11. There is a way through, a way to deal with it. It is good to just keep doing your work, just keep
sowing, so that nature can do something with it.

12. Heaven does not speak for nothing.
Heaven and also life is a great mystery.
There are no clear answers.

13. You have to experience it, live it, discover it, through much doubt,
confusion, sometimes sorrow, sometimes fear.
You are fully human on the waves.

14. Worldly life or natural life?

As a nature lover you always go into the depths,
to have spiritual encounters,
to hear messages that are spiritually uplifting,
and that can be done through dreams at night, through study,
through certain books, or through mental activity during the day.

15. Worldly life or natural life,

It's a big difference,
if you live worldly then you live aimlessly,
and it's always the same,
but natural life is always different,
and this allows you to grow

16. Natural life or worldly life?

Many don't even think about it,
and many do not even know what natural life is,
but it gives your life meaning,
it gives your life direction

17. Natural life or worldly life,

if you live worldly you are wasting your time

18. The water flows and flows,

the sea level is always higher,
sometimes it's better to be water yourself,
be yourself like the waves

19. But the wind, my child, speaks unintelligible languages,

The wind doesn't hear you,
takes you in,
and just throws you away

20. And the wind guards the waters,

makes the water rise,
oh, how wonderful it must be to be able to fly,
like the wind,
it's something to dream about,
it's something to practice,

21. You might give up everything for that,

but where is it?
once you see it it's already gone,
it doesn't hear you,
and speaks unintelligible languages,
it does not know your pains, nor your troubles,
after all, it is the wind,

takes you in,
and throws you away,
to be able to start a new life

15.

Guided by the spiritual

1. There are a lot of enemies in detachment that hunt you down when you try to detach.
2. They will try to work on your guilt, your loss and homesickness. All in all, detachment is not easy.
3. Nature certainly helps with detachment. At the end of each day you fall asleep and are in another world. When you get up the nightmare starts again.
4. We are in the world but not of the world. The fleshly reality is a certain view, and so detachment is also a certain view. Your vision has to change. There is a battle for the eye, and also for the way you listen, for the ear, and there is a battle for your heart and mind.
5. If you then go to sea with your boat to detach, they certainly won't just let you go. Life has to be lived through, and first there is the wrong, or the reverse, the confused.
6. The sea also has big waves in which you can lose everything. Maybe your ship sinks and you have to swim on alone, hoping that a big boat will pick you up, or that you will find an island. Sometimes you may have the feeling that you are just sinking to the bottom.
7. Detachment is therefore also living through it, and that is a great struggle.
8. Sometimes you have to say: I don't know anymore, but that is also the detachment, because there is so much carnal knowledge.
9. Detachment means that you are no longer guided by the carnal, lower earthly, but by the spiritual.
10. It cuts like a butcher.
11. Why am I like this? Why can't I ground myself? Why can't I just be quiet? To detach.
12. True rest is a spiritual rest, of detachment. Even if you are restless, you can still have that spiritual rest, even if you sometimes do not see it and you are on the waves. Then you know that you have to continue and that it is not finished yet.
13. Detachment is also a safeguard so that you do not doze off, do not celebrate carnal parties with the great masses, which are simply systems. They are not masses of people who know better and do better than you. No. They are systems. That is why you have to detach.
14. The masses are a lure of the fleshly reality to get you under. They are dead masses. Systems. They are empty vessels that are used.

15. The detachment: sometimes it gnaws, the anger, the pain, the fear, the loss, homesickness, guilt, the loneliness, bitter loneliness, even when you are not alone, but you just feel alone, not connected. They live all around you, and that is why you feel lonely, a loner, but then remain detached.

16. They are sucking forces that try to suck you back in. You can't escape them, but then stay detached.

17. And I turn to stone again,
Ice-cold knowledge and ice-cold pay.

16.

The hidden flower

1. Sometimes you have to go back to the city to find and locate your locked-up self. You end up in places you don't really want to be. But when you find and free that part, you are sucked back in, thrown away by the wind. That can be very exciting sometimes. You can also be scared sometimes.

2. The city is not alive. It is a stone. But there may also be a flower hidden in the city.

3. I can never reach the city,
I never arrive in the city,
The city is a flower.

4. We are in the city but not of the city. We are in detachment. We can never become one with the city. Yet the city is also a flower from which we can extract honey to build our own world.

5. So many words to get to the city,
But it slides past like a wave

6. Everything is already in the books. The city is something literary, an abstract metaphor, and literature leads to the city, through the city and then out of the city. That is the process of detachment, in which you live it through.

7. Man must also detach himself from the carnal detachment which is presumptuous, vague and indifferent. True detachment always goes deep and right through.

8. Does the city even exist?
Or is it just one of my dreams?

9. It is good to doubt the city. Doubting is also detachment.

10. I see them building bridges to the city,
But they never arrive

11. The city will never come back,
The way will never be shown

12. You can't go back to the carnal city when you're in detachment. Even though you may still be there, you can't grab it anymore, you've outgrown it. It doesn't feel like it used to. You're different now. You don't feel one with it anymore.

13. It's all vague, vain and aimless.

The city is dead as a stone, and yet you can still see things in it,
as in an oracle,
but be careful not to get swallowed up by it.

14. Sometimes there are things that happen to you or that you have to go through that you don't understand right away, but that first have to be translated and processed. Life is literature. It fits into a certain story. Make it beautiful and deep. That is the true beauty, of literature.

17.

The spiritual shepherdess

1. Man must endure a certain suffering in order to untangle life and translate it back to its source, to draw back into the depths.

2. Therefore, suffering must be regarded as necessary in order to break down the walls of the flesh in which man is confined.

3. Sometimes we are lied about. Sometimes we are misunderstood or misunderstood. It is important that we realize that suffering is not an end in itself, but that it should lead to a deeper insight. Also, the experiences and impressions should never stand alone, but should lead to the more essential knowledge of existence.

4. The natural man knows the way to the fruit, the surrender, the sacrifice, the giving. Perseverance is the sign of fruitfulness and the secret of offspring. First he had to die to his flesh to come to the fruit, to come to the heavenly fishermen.

5. Patience and perseverance are needed to live in the promised land.

6. Then insight becomes a habit, a nature.

7. There is a war to be waged against the flesh, against ignorance and impatience.

8. Man must still bring the earth to perfection, make it complete, by arriving at the connection.

9. Man is called to be hard workers, and not to neglect the war.

10. Man must come to the secret, to the keeper of the mouth.

11. Everything that hungers and diminishes has a soul.

12. The daughter of perseverance is the harvest. Daughtership is the harvest of motherhood, and is also brought forth by the perseverance of sonship, unto the circumcision of the fleshly part.

13. The spiritual fishing boat is necessary for rebirth, like a womb.

14. By the Word they have overcome the flesh, through empathy.

15. Man has chosen for himself kings, rogues, and market traders, and has not listened to the clergy who have shown him the paths of rebirth.

16. Man has not listened to the wilderness mother and the spiritual mother.

17. The spiritual shepherdess is appointed over man, over the Lamb, to lead the Lamb. The lambs listen to her voice.

18.

Children of the Eternal Knowledge

1. Working on yourself means becoming less and more empathetic, descending to break free from your false, fleshly, inflated self, and then finding your lost collective self that hangs around in everything around you.

2. The test is about self-denial, and that has everything to do with empathy and repentance that you let go of what has been stolen, what you have gorged yourself on, all indifference, in order to regain a clear view and understanding. To be the least.

3. If that is not there, then you have no seed to sow. We always come from below, not from above. Man must become less, not more.

4. The vicarious suffering is your sense, and then you begin to distinguish things and see through things, because the vicarious suffering takes the lowest place, so then you come to the minorities, and those who suffer behind the scenes, so the forces of nature, mother nature, and so on.

5. In this sense you help yourself by going to the basis of self-denial, penance, returning stolen goods, to become one again with the humble and meek, which is a part of yourself.

6. All other first come first served etc will fade away. So working on yourself is never selfish.

7. You reach the higher connection precisely in order to let go of all one-sidedness.

8. You help by helping the knowledge, the higher connections.

9. The flesh always invents excuses. Loneliness is potentially life-threatening. Evil is full of gnosis, and that is the deceptiveness of it, but that misleading, tearing power is in between, opportunistic, and it keeps the ultimate higher gnosis hidden, because there was no empathy, but all the self, and that is therefore no self at all. All self-deception.

10. Empathy, vicarious suffering, the sense of suffering, recognizing one thing in another, the philosophical love of the strange, is not something sugary, but a struggle, in the spiritual arena.

11. True empathy pierces through the false, and will always go to the deeper layers, tearing away the deceptive masks, so that the seed goes where it needs to be.
12. So it is not selective empathy, but purposeful. It will not suffer for the wrong purpose, waste time, or hang out in the wrong places. You always test things against the context, not against the one-sided lower self. It is about complete sacrifice, giving yourself completely and not keeping any reservations, or yes later, or first this, first that.
13. This means not deceiving yourself, being humble, weighing things up and examining them, and not resorting to all kinds of means with presumptuousness.
14. It is about necessary character traits that must be present and that are linked to strict conditions.
15. Selfishness lurks on both sides of the rope. Every man is surrounded by the forces of selfishness and deceptive indifference and foolishness and it will seize every opportunity and opportunity to gain a hold on man.
16. So it is all or nothing. Only the persistent in empathy will get through because they are shown a path.
17. A little empathy is not enough. It is a study. It has to become your nature, and again, it is guided empathy, which is not reckless empathy.
18. You don't just jump into all sorts of holes for the sake of peace. No. Empathy is a war, a circumcision. A war against the flesh.
19. Empathy is the devotion, and even the struggle, with the mother earth, for there is also the lower carnal earth.
20. Flesh parasites are enormously intelligent and cunning, masters of camouflage, and the long-term fleshly human is entirely made up of this, all deceptive layers, a whole tangle.
21. It is by no means the intention that man should become a blind fist fighter, a mad savage who mows everything down.
22. Originally, discipline had to do with a metaphor of connection, which was expressed in the payment of religious and ritual taxes.
23. Discipline had to do with economy and ecology, and had to do with the prophets in the deepest sense, because this was the sign that they were children of eternal knowledge. That discipline was eternal as a reminder that everything is connected, and can only work in the context.
24. There is heavenly bondage through eternal discipline. Discipline is education. Discipline is deepening.
25. Here we see that the doctrine of discipline is a womb, a woman in labor, the spiritual fruitfulness, metaphorical discipline and instruction for her children.
26. Those who preach fleshly discipline suppress the truth by presumptuous and excessive violence.
27. Adam was first with his spiritual mother, and then was given to his wife, Eve, as a type of instruction. He preached against the apostate flesh.

28. Learn to listen through pierced ears. Because of brokenness, man can no longer listen to the flesh, but only to the spiritual.

29. The peace between man and animal was lost through the fall but will return in the end times.

30. In the river lies the remedy. This is a remedy of brokenness, whereby the primal seed and the spiritual seed break loose.

31. The river contains the miracle of creation.

Breaking down sacred cows

32. It remains fixed, it remains one-sided, it remains orthodox and gloomy, narrow, lying, until you throw it down to the foot of the mountain to break it, all those sacred houses, and all those sacred houses of languages.

33. It remains as it is, until you turn it around. Then the heavenly rivers open and you start to receive revelations, so you return to paradise. It is something from within.

34. You must become it yourself. You must make it yourself, by turning it all back. Break it, and turn it around, or you will remain locked in the soul-deadening carnality.

35. Free yourself. Stop the talent terror, and stop submitting nicely and obediently to the talent terror, because it was made to keep you in the cage. You are nothing but a breeding sheep for the illiterate talent tyrants.

36. Irak also had to trample on sacred cows, sacred laws, because there was something higher.

37. It is a natural phenomenon from which man cannot escape.

38. The heavenly is a cyclical, moving language, like the waters of the river, the waters of the heavenly sea. This language underlies all things. Everything must therefore be able to be turned around in order to reveal the underlying connection.

39. The nature soul calls from the depths of man.

40. To return to the original soul or spiritual soul, man must go back to the river in or behind which this soul lies enclosed.

41. The spiritual fishing boat is an image of the inner womb to which the primal soul submits.

42. Empathy is there to make distinctions and nuances. That is what the womb, and therefore the spiritual fishing boat, stands for.

43. Only through the fishing net of the spiritual fishing boat, that is, empathy, can we reach the depths of the spiritual sources.

44. It is a figure of hungering, of diminishing, so as to be released from carnal bonds, so as to be taken up into the heavenly bonds.

45. Man struggles with his own flesh in order to be absorbed by the spiritual.

46. It is also a picture of coming to the primal, to the priorities, to the true concatenation of heavenly principles.

47. Whenever evening and night come, man returns to the mother earth, the dark mother, in order to be reborn, for her name is creator.